

(7) श्री नाथा मुनि

— श्री विष्णुपादा श्री भक्तिसिद्धान्त सरस्वती 'प्रबहुपादा'

(7) Śrī Nātha-muni

—Om Viṣṇu-pāda Śrī Bhaktisiddhānta Sarasvatī `Prabhupāda'

जन्मकाल और भक्तिसिद्धान्त सरस्वती 'प्रबहुपादा' को

Birth time and receiving the blessed order of Śrī Rāja-gopāla Deva

दक्षिण भारत में, थान्जवुर (Tāṇjoura) और कोला राज्यों के बीच का क्षेत्र 'मध्या-देश' ('middle region') कहलाता है।

In the southern region, the area between the Thanjavur (Tāṇjoura) and Cola states is called 'Madhya-deśa' ('middle region')

एक गाँव विरा-नारायण (Vīra-nārāyaṇa) में, एक द्राविड़ (drāviḍa) ब्राह्मण (brāhmaṇa) नाम ईश्वर-भट्ट (Īśvara-bhaṭṭa) रहते थे।

In a village named Vīra-nārāyaṇa, there lived a Dravidian (drāviḍa) brāhmaṇa named Īśvara-bhaṭṭa.

अनुत्तम श्रद्धा के कारण, 'प्रपन्नमृता' (Prapannāmṛta) नाम के ग्रंथ के अनुसार, 45 शका (Śaka) युग के ज्येष्ठ पूर्णिमा (Jyeṣṭha Pūrṇimā) के दिन, एक पुत्र का जन्म हुआ।

According to the 'Prapannāmṛta' text written by Anantācārya, on the day of Jyeṣṭha Pūrṇimā in 45 Śaka era, a son was born to him from an aspect (a plenary portion, *aṁśa*) of Viśvaksena.

उसका नाम बाद में श्रीमान नाथा मुनि (Śrīman Nātha-muni) हो गया।

That same son later became famous by the name of Śrīman Nātha-muni.

बहुत कम उमर में, नाथा मुनि (Nātha-muni) सभी वेदों में निपुण हो गए और अपने कुल देव, श्री राजा-गोपाल देव (Śrī Rāja-gopāla Deva) की सेवा करने लगे।

At a very young age, Nātha-muni became proficient in all the scriptures and began to serve his family deity, Śrī Rāja-gopāla Deva.

उन्होंने उपायना-संस्कार (upanayana-saṁskāra) (संक्रान्ति) और अन्य वैदिक संस्कारों को सही ढंग से करवाया और घरेलू धर्म के कर्तव्यों का पालन करने शुरू किया।

Having undergone the *upanayana-saṁskāra* (sacred thread ceremony) and other Vedic sacraments in the proper manner, he began to follow the duties of a householder.

कुछ दिनों में, उनके दिल में एक मजबूत इच्छा पैदा हुई कि वे उत्तर भारत के भगवान (Bhagavān) के पवित्र स्थानों, जैसे कि मथुरा (Mathurā), की यात्रा करें और वहाँ के देवों की सेवा करें।

Within a few days, a strong desire arose in his heart to visit and worship the divine abodes of Bhagavān in northern India, such as Mathurā, and to serve the sacred Deities at those holy places.

उन्होंने अपने प्रार्थना को श्री राजागोपाल देव (Śrī Rājagopāla Deva) के लोट पैरों में सौंप दिया।

He submitted his prayer at the lotus feet of Śrī Rājagopāla Deva.

Śrī Rājagopāla Deva also accepted his prayer.

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Pilgrimage or Travel to Holy Places

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Receiving the command (permission) of Śrī Gopāla-deva, Nāthamuni set out with his family and relatives on a pilgrimage to the holy places of northern India.

A diagram illustrating the number 100 as composed of ten groups of ten. It shows two rows of boxes. The top row contains five groups of two boxes each, representing 5 tens. The bottom row contains five groups of two boxes each, also representing 5 tens. Together, they form 10 tens, which equals 100.

On the way, after having *darśana* of the Deity of Bhagavān Varāha-deva at the shores of Puṣkara lake, they reached Gopa-purī

[illegible]

From there, after bathing in Vāmana Tīrtha and having *darśana* of the Deity of Bhagavān Trivikrama, they arrived at Ghatikācala.

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After visiting Gaja-sthala, they had darśana of Bahagavān's Deity forms such as Pārtha-sārathī, Raṅgeśa, and Rāghava on the banks of Kairavinī River, and then arrived at Mayūra-nagara.

They then visited the holy places of Toya Mountain, Puṇḍarīka Sarovara (Lake), Mahābalī-pura, Cola-deśa, and Kumbha-koṇa, and then arrived at Vīra-nārāyaṇa-pura.

After visiting Śrī Keśavajī in Mayūra-nagara, they visited the holy places of Toya Mountain, Puṇḍarīka Sarovara (Lake), Mahābalī-pura, Cola-deśa, and Kumbha-koṇa, and then arrived at Vīra-nārāyaṇa-pura.

Thus, after traveling to various holy sites, they returned to Vīra-nārāyaṇa-pura and distributed the *prasāda* (the remnants of Bhagavān's food) collected from the various holy places to all the Vaiṣṇavas who were present there at that time.

Everyone was very pleased to receive the rare offerings from the Deities.

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***The search for the book written by Kāri-sāra
and the Supreme Lord's command (order) regarding it***

Once, Śrī Nātha-muni saw some Vaiṣṇavas reciting the 'Śrī Kṛṣṇa-gāthā' composed by Kāri-sāra. Hearing their recitation, he was greatly elated and his bodily hair stood on the end (he experienced horripilation).

He immediately decided to collect all the verses (songs). He inquired with the readers about the above-mentioned book.

But, not receiving a satisfactory answer, he traveled to Kumbha-koṇa to search for the book.

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பாராங்குஷா-தாஸா பதிலளித்தார்—‘பாராங்குஷா-தாஸா (பாராங்குஷா-தாஸா) அவர் எழுதிய அந்த நூல், இப்போது எங்கேயும் கிடைக்காது.’

Parāṅkuṣa-dāsa replied, ‘The grand composition (poetic work) that Śrī Śaṭhakopa Dāsa had created a long time ago is not available anywhere nowadays.’

பாராங்குஷா-தாஸா பதிலளித்தார்—‘பாராங்குஷா-தாஸா (பாராங்குஷா-தாஸா) அவர் எழுதிய அந்த நூல், இப்போது எங்கேயும் கிடைக்காது.’

In ancient times, Bhagavān Śaṭha-kopa compiled the essence of all the *Vedas* and wrote four compositions in the Dravidian (Drāviḍa) language.

அந்த ‘சாஹஸ்ரா கீதி’ என்ற நூலை பாராங்குஷா-தாஸா எழுதினார். அந்த நூலை பாராங்குஷா-தாஸா (பாராங்குஷா-தாஸா) அவர் எழுதிய அந்த நூல், இப்போது எங்கேயும் கிடைக்காது.

Then, after composing an extremely excellent poetry (poetic composition) called ‘Sahasra Gīti’ and teaching it to his disciple Madhura Kavi, he departed to the eternal abode. At that time, many people who recited that book were freed from their sins and ascended to the transcendental world (Vaikuṇṭha).

பாராங்குஷா-தாஸா பதிலளித்தார்—‘பாராங்குஷா-தாஸா (பாராங்குஷா-தாஸா) அவர் எழுதிய அந்த நூல், இப்போது எங்கேயும் கிடைக்காது.’

The foolish people believed that reciting that book caused people's deaths. Therefore, they were determined to destroy the book and eventually found solace by consigning it to the depths of the Tāmraparṇī River.

While residing in Kurakā-nagara (the city of Kurakā), he expressed to Bhaṭṭācārya his desire to learn about the history of acquiring the transcendental deity and to know about the future Ācāryas.



ভগবান্‌র আদেশে শ্রী নাত্‌হা-মুনি তাঁর শিষ্যেরা  
সকলকে নির্দেশ দিয়েছিলেন যে, তারা  
সকলেই ভগবান্‌র আদেশ অনুযায়ী  
সকলকেই নির্দেশ দিয়েছিলেন যে, তারা

In response, he learned that Bhagavān had appeared to an  
artisan (sculptor), instructing him to create a divine Deity in His  
likeness and present it to Śrī Nātha-muni.

ভগবান্‌র আদেশে শ্রী নাত্‌হা-মুনি তাঁর শিষ্যেরা  
সকলকে নির্দেশ দিয়েছিলেন যে, তারা

On receiving the Bhagavān's command (order), the artist  
prepared the divine Deity the next morning and presented it to Śrī  
Nātha-muni.

ভগবান্‌র আদেশে শ্রী নাত্‌হা-মুনি তাঁর শিষ্যেরা  
সকলকে নির্দেশ দিয়েছিলেন যে, তারা

Before passing away, Śrī Nātha-muni entrusted the responsibility  
of the divine Deity to his disciple named Padmākṣa. Padmākṣa then  
handed it over to Rāma Miśra

ভগবান্‌র আদেশে শ্রী নাত্‌হা-মুনি তাঁর শিষ্যেরা  
সকলকে নির্দেশ দিয়েছিলেন যে, তারা

That same divine Deity was passed from Rāma Miśra to  
Yāmunācārya, and from Yāmunācārya to Goṣṭhī-pūrṇa.

ভগবান্‌র আদেশে শ্রী নাত্‌হা-মুনি তাঁর শিষ্যেরা  
সকলকে নির্দেশ দিয়েছিলেন যে, তারা

Then Goṣṭhī-pūrṇa entrusted the devotional service of the Deity  
to his daughter

In this way, the service of that divine Deity continued through the lineage of disciples (disciplic succession) until, at the time of Śrī Rāmānuja's *mantra* initiation, the Deity suddenly disappeared.

श्रीनृसिंहाचार्य श्रीनृसिंहाचार्य श्रीनृसिंहाचार्य श्रीनृसिंहाचार्य श्रीनृसिंहाचार्य  
**Praise of Śrī Nātha-muni's literary works in the books of the Gosvāmīs**

Srī Nātha-muni stayed in the city of Kurakā for some days. Later, following the command (order) of Gopāla-deva, he returned to Vīra-nārāyaṇa-pura and settled there permanently.

He had ten disciples, among whom Padmākṣa was the chief. The books of the Gosvāmīs also contain high praise for the works literary composed by Śrī Nātha-muni.

Among the ancient Ācāryas of the Śrī Rāmānuja *sampradāya*, Śrī Nātha-muni is considered a chief and renowned Ācārya.

[Note: The word *sampradāya* means a disciplic succession of spiritual masters, along with the followers in that tradition, through which spiritual knowledge is transmitted.]